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GENERATION GAP IN CANADIAN COMMUNITY (editorial, page 3)

THE CANADIAN JEWISH NEWS

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WARNS AGAINST IRRITATING SOVIET LEADERS.— Rabbi Menachem Mendel Schneerson, the Lubavitch Rebbe, believes public demonstrations against the Soviet Union hurt Russian Jews. He is the acknowledged Hasidic leader.

Commentary

by M.J. NURENBERGER

Travel Notes

AT THE RED SEA

Eilat, Israel.—Here one feels as if he has reached the end of the world. Standing at the world's most beautiful beach, one contemplates the end of the waterway. Where does the Red Sea lead the tribes of Israel in our day? To the left, beyond Aqaba, which is lit up at night despite the official state of war, lie the hills of Moab. To a Jew conversant with the Bible these seem very close, as does Sinai on the right. But the beyond past Saudi Arabia and the curve into the Indian Ocean seems more problematic.

Here one discusses war and peace in a different manner than in Toronto or Montreal. A newspaperman, undoubtedly one of the experts on the Middle East, summarizes the problems of Israel as the Jewish State enters a new phase of negotiations.

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What is the situation now? What is Egypt? What will be the position of the two adversaries if the war is resumed after an unsuccessful effort at talks?

Here in Eilat, experts contend, the chances for peace are minute. One must be skeptical about Egypt's ability to make peace, for Egypt's power is considerably less than her desire to become a peaceful nation. After all, Egypt is only a satellite of Moscow. In this situation can Egypt decide on either war or peace unless Brezhnev agrees to it?

I understand that all Israeli military leaders, including Moshe Dayan, Chaim Barlev and Ezer Weizman agree that the Egyptian army, now under Soviet military command, has become a serious challenge to Israel.

It is known here that two hundred eighty-eight thousand Egyptian soldiers are ready for the attack. These two hundred eighty-eight thousand men do not represent even one percent of the Egyptian population, yet they have become a real problem to the Cairo government.

As I guessed from these observations, the Egyptian army still does not know why it should fight Israel. This is the imponderable in the military situation. As far as her other Arab enemies are concerned, Israel does not even consider them as warriors threatening her existence. What Israel fears are the sophisticated Soviet-operated weapons: the forty missiles, the four hundred fifteen fighter planes, and the two hundred fifty to three hundred SAM II's and III's.

According to General Dayan, the Egyptian leaders and those in Cairo, Damascus and Baghdad still have not learned the lesson that a political solution is more in their interest than the "calculated risk" of a new battle. Israel still does not fear war, but profoundly believes that the longer the ceasefire continues, the weaker will be the morale of the opposing armies.

Thus Israel enters the new negotiations facing an army that would not have the guts to fight. Why should an Egyptian sacrifice his life if victory or defeat would not make a substantial difference to his personal future?

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Here in Eilat one who knows the Arab states tells that it may appear unrealistic, but the fact remains that except for Jordan, the only countries genuinely interested in peace are Saudi Arabia and Kuwait. Of course Israel still remains the nation pursuing peace.

When one considers that the Jewish State spends three million dollars a day because of the demands of war, one understands why it wants peace. Yet Israel will not subscribe to a peace that would be a Soviet diktat.

What are the prospects of the negotiations? What is behind Sadat's repeated warnings that he will not continue the ceasefire unless the Israelis agree to withdraw during the Jarring talks?

I am not an expert on Arab politics, but I may be influenced by the blue-green reflection in the Red Sea water. I predict that Sadat will not renew the fighting after February 5th. He will only threaten. Egypt cannot defeat Israel at this moment. Despite Moscow's campaign and blackmail, the United States cannot afford to allow the Soviet Union to enter actively the war in the Middle East.

South of the Border Jews are Divided

AMERICANS SPLIT ON RED ISSUE

ON-THE-SPOT REPORT ON CONFLICT ABOUT RESISTING MOSCOW OPPRESSION

New York City. - In Crown Heights, Brooklyn, a few days ago a Black Panther tried to attack two Hasidic youngsters who walked peacefully towards their Yeshiva building. The two boys, when approached by the punk who demanded their money, gave the would-be attacked such a beating that it is unlikely he will visit that area again.

A day later somewhere in Williamsburg, Brooklyn, a fifteen-year-old Yeshiva boy taught a similar lesson in behavior to a Puerto Rican who pulled a knife on him. When this reporter asked the head of an ultra-Orthodox Yeshiva on Eastern Parkway why in such incidents the police are not being asked to protect the potential victims of gangs roaming the streets of this great city, he was told:

"There is a generation gap between you and me. This is not the New York that you knew and the police is not the police that you knew. We are not living in the day of La Guardia. But we are giving notice to our bad neighbors that the time when Jews ran because a change occured in a neighborhood are over. Our good neighbors, irrespective of color or race, are glad that young Jew of today is different."

NEW JEWISH CONSCIOUSNESS

This is the background against which one should understand the revolution wrought in American Jewish life by the general upheavel. This is the background which helps one understand the appeal of the Jewish Defense League among the Jewishly-conscious and Orthodox youth in the United States today. This is the background against which one beholds the emergence of a new national leader of American Jewry, harassed by the Jewish establishment and by those who are running New York's City Hall.

When Meir Kahane, the JDL leader, speaks on television hundreds of thousands of young Jews agree and applaud. Kahane is a poor man who says he learned resistance through persecution from Jabotinsky, the Irgun and the Army of Israel. Not only is he an ordained rabbi from the famous Mirer Yeshiva, but he is also a graduate of the New York Law School. He has no pulpit, nor does he practice law. The descendant of famous rabbis, he has dedicated his life to changing the Jewish community into a society of fearless men and women, geared to the 1970's. Until recently Rabbi Kahane worked as an editorial writer with a Jewish weekly in Brooklyn. But when his publisher decided to support a candidate he considered inimicable to the cause for which he stands, he quit. This is the man arrested Tuesday by the New York police following a campaign against him.

Meir Kahane is "one of the boys" in all New York Yeshivas and Day Schools. On Sunday when he stated he would continue to "follow, question and harass" Soviet diplomats posted in the United States, the Board of Governors of B'nai B'rith made a statement in which it said, on behalf of "five hundred thousand members of the largest Jewish organization in the world":

"The lunatic-fringe actions of the Jewish Defense League have endangered the cause of Soviet Jewry. They have provided a pretext for Soviet repression of its Jewish citizens and not for the Harassment of Americans in the Soviet Union." Kahane says he will not tolerate the building of US-USSR bridges over Jewish bodies.

NEVER AGAIN

In a Kosher restaurant in the Boro Park section of Brooklyn, one of the strongholds of American Orthodoxy, I watched a young girl angrily tear up a copy of the New York Times which carried that statement. When I asked why, she replied:

"I am a student at Stern College; I cannot read such nonsense. It appears that the B'nai B'rith establishment would count my father among those it proportedly represents. But I know my father would never agree to such a distortion of cause and effect in the Soviet Union. If one analyzes the B'nai B'rith statement carefully, it reads that had the Jewish Defense League not come into existence, the Soviet Union would never have thought of oppressing and persecuting the Jews. Brezhnev and Kosygin are not responsible for the goings-on in Russia, the responsible ones are those in North America who protest against Russian iniquities. If this is not perversion of truth, what is?"

We talked. I tried to impress upon the young woman the dangers of violence.

"What violence did the Jewish Defense League commit?" she asked. "Whom did they try to kill, against whom did they use a gun? What nonsense! You are older, what happened during World War II? Who harassed Roosevelt and Churchill into defending the Jews?"

Another student approached us. His earlocks moved as he spoke with anger:

"I agree. What was missing in World War II was an outburst of some Jewish neurosis, something that would have demonstrated to the world that verbal protest and mere words, while they calm the conscience, are ineffective against Hitlers, Stalins and Brezhnevs. What the Jewish Defense League has achieved is to make some of us nervous, dispensing with the attitude of business-as-usual in Jewish organizations. I also agree that somewhere in the establishment people are fighting the Defense League not because they are against "violence", but because they are afraid that the routine in their offices may suffer, especially during vacation time."

We laughed, yet when I told the young lady that I still could not condone violence which breeds violence, she replied like a true child of today:

"You are 'ancient' and you will never understand. Hopeless."

Figures in Controversy

WILL CONTINUE FIGHT FOR RUSSIAN JEWS.—Elie Wiesel, world-famous novelist, who will soon produce a film denouncing Soviet cruelty against minorities.

JEWISH DEFENSE LEAGUE LEADER ARRESTED.— Rabbi Meir Kahane was jailed because of his pledge to harass Red diplomats. The controversial leader is very popular among young Jews.

COMMUNITY OPINION DIVIDED

One should not be misled into thinking that in the case of resistance to Soviet oppression of Jews and dissenters the Jewish Defense League represents all Orthodox. The League may be very popular among the young and the impulsive, but on the other side of this debate the figure of the most respected leader of the Hasidim in North America stands out -- the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson.

The Lubavitcher Rebbe, who counts amongst his Hasidim (followers) such figures as the President of Israel, Zalman Shazar; a number of Israeli generals -- and, among Americans, such intellectuals as Herman Wouk, the novelist and innumerable university people -- does not give interviews to newspapers. However at 770 Eastern Parkway, Brooklyn, at the Headquarters of the Chabad movement, those close to Rabbi Schneerson do not hesitate to tell the visitor that the Rebbe wishes the world to know that he categorically opposes public demonstrations against the Soviet Union. The visitor gathers from talks with persons close to the Hasidic leader that Rabbi Schneerson would not only denounce violence against Soviet representatives, but also that he is not in favor of any public demonstrations against Moscow. I am told that the Rebbe, a Russian Jew by birth, and one who knows the Soviet Union from personal experience, considers it ineffective to hold public rallies to demonstrate against the government of the USSR.

THE STAND OF THE LUBAVITCHER REBBE

According to those close to the Lubavitcher Rebbe Rabbi Schneerson stated:

The Soviet Union is absolutely immune to outcries of public opinion. Now, after the Leningrad death sentences have been commuted, the world press has agreed that this did not come about as a result of world protest, but that it is merely a pause in Russian repression, taking as its cue the decision of General Franco to show clemency towards the Basque revolutionaries. One cannot forget what these two men and all others sentenced by Moscow can expect to face, now and in future.

The Soviet Union completely ignored all world protests after the invasion of Czechoslovakia. Before that the Russian government did not pay any attention to world-opinion during the Hungarian revolt. In the fifty-three years since the Bolshevik Revolution nothing has changed in this respect in the Soviet Union. On the other hand each protest movement against the government has had repercussions in Russia. We hear only about a few of the arrested in Moscow, Leningrad and other big cities, but when mass meetings are held in America and Jews declare the Soviet Union to be an enemy of the people, the immediate result in Russia is mass arrests of Jews and deprivation of the livelihoods of thousands.

One of the fallacies prevalent in the thinking of the protesters is that the United States Government would become involved in defending Jewish rights in the Soviet Union. The United States Government pursues its own policies for its own interests. There are times when certain expressions of protest are in accordance with American policy, but only dupes will believe that Washington would seriously argue with Moscow about an issue which does not directly affect the security of the United States. Again, I was told, the Rabbi quotes as proof Czechoslovakia, Hungary and Poland.

What is the solution? In Rabbi Schneerson's opinion it is taking the very unpopular quiet approach in which diplomats would explain to the Soviet Union that Jews are not interested in organizing the world against it, and would simply ask on humanitarian gounds that Jews be allowed the freedom to worship and, if possible, that they be permitted to unite with their families abroad.

SPOKESMAN FOR THE JEWS OF SILENCE

Another opinion in the present controversy now dividing American Jewry is eloquently expressed by Elie Wiesel. The bestselling author of THE JEWS OF SILENCE, the man who probably did more than any other Jew to publicize the tragedy of Russian Jewry, believes that the current protests are effective. He thinks that not only are they forcing the government of the Soviet Union to take a second look at its Jewish minority, but that our outcry here strengthens the morale of the three million Russian Jews, that it consolidates their moral power.

Elie Wiesel will continue to address students on university campuses telling them to beware of the New Left and its MIRAGE SOLUTION of the Jewish problem. I understand that Elie Wiesel has been given a million dollars to produce a film on the tragedy of Russian Jewry. He believes it will attack the conscience of everyone in the free world.

The visitor is confused. Who is right and who is wrong? But this confusion is perhaps a malady of our time. In the meantime American Jewry is as divided as ever on what to do next. And the Soviet Union still holds three million Jews hostage while it conspires towards a new war against Israel.

Oppression Continues

SECOND LENINGRAD TRIAL

London, (JCNS). - The second Leningrad trial of nine Jews arrested since the tme of the alleged incidents at Smolny airport which formed the subject of the first trial, began January 6th, but was immediately adjourned. One of the accused Lev Yagman, 30, was ill with influenza. The trial was resumed on Monday, the JCNS Foreign Staff reports.

Meanwhile, the court martial of Vulf Zalmanson, 31, started on Tuesday as predicted. Zalmanson, an engineer-lieutenant in the Soviet Army, is one of the group of Riga Jews arrested at Smolny airport.

He is the brother of Zilva Zalmanson and the brother-in-law of Eduard Kuznetsov, both of whom were sentenced in the first trial. He was called up for the Army two years ago, as an engineering specialist.

In addition to facing the same charges as the defendants in the first trial, he is accused of desertion, for which the maximum penalty is seven years.

"ZIONIST PROPAGANDA"

The nine accused in the second Leningrad trial are said to be charged with "spreading Zionist and anti-Soviet propaganda".

They had formed a group for Hebrew studies, and several of them had applied for permission to emigrate to Israel.

They had been called to the police several times and warned against engaging in "anti - Soviet activities". Their reply was that they were not doing so but merely wanted to study Hebrew.

The nine are: Vladimir Mogilever, 30; Viktor Shtilbans; Lev Kornblit, 40; Grigori Butman, 38; Lassal Kaminsky, 40; Solomon Dreizner, 38; Lev Yagman, 30; Mikhail Korenblit; and Vicktor Boguslavsky, 30.

It is not known whether the prosecution will try to connect the nine with the "hijack" affair in June, and if so how. At least one of them was in Odessa at the time of the Smolny incident and was arrested there.

A number of Soviet Jews have told relatives in Israel by telephone that the police are still arresting Jews who have applied for exit permits for Israel.

Jews in the Soviet Union are also concerned for the fate of Grisha Feigin, aged 34, a former major in the Soviet Air Force. He was one of 22 Riga Jews who had signed a petition appealing for help in emigrating to Israel.

In protest against the treatment of applicants, he returned his war medals. He was then placed in a mental institution, on the grounds that anyone who gave up his Soviet decorations "must be mad".

MOSCOW TRIES TO JUSTIFY "HIJACKING" TRIAL

London, (JCNS). - Following the almost universal outcry against the sentences imposed at the Leningrad "hikacking" trial and the interventions of 24 governments, Soviet publicity media have been at pains to justify the sentences as being in accord with general legal practices and not motivated by antisemitism.

In a statement in the Government newspaper Izvestia, widely broadcast by the official Soviet News Agency, Tass, the "evidence" submitted at the trial was specified in detail, and it was pointed out that "criminals" had pleaded guilty.

A new "wave of anti-Sovietism and hooliganism" had been set off by "Zionist circles and the rulers of Israel" in connection with the trial, including an "impudent statement" by Mrs. Golda Meir, according to the statement.

This was both "a reaction to the Soviet Union's consistent and constructive attitude over the Middle East question" and showed "international Zionism's class hatred of the Soviet Union".

In other broadcast statements, Tass was at pains to point out that the court "tried people not for their nationality but for a general offence".

"Slanderers" were accused of "trying to create among gullible people the impression that the Soviet court tried the criminals not for the crimes they had committed but because of their nationality".

The aim of this, Tass concluded, was "to distract world public attention from the criminal policy which is pursued in the Middle East by the Israeli extremists".

an editorial

DIEF URGES US TO SAVE CANADA

The Rt. Hon. John G. Diefenbaker, the foremost Canadian of our time, on Tuesday, during the address to the Advertising Club of Toronto, issued a warning against tolerating the penetration of the Communist conspiracy into institutions of this country.

To this day we have no information as to how deep the F.L.Q. and similar terrorist groups have been penetrated by Leftist agents, or to what extent those of the Red conspiracy are operating in Canada. How many of those involved in the terrorist movements in Canada are inspired or even subsidized by agents hailing from Russia itself, Algeria, Syria, or from Egypt, Russia's latest base of operations.

We know that to this day French Canadian terrorists are bragging about their experience gained in Jordanian terrorist camps. How much truth is there that an international organization of Communist conspirators is, indeed, flourishing?

Mr. Diefenbaker also renewed the warning he issued two years ago when he said that the indiscriminate admission of hippies and revolutionaries who propagate the destruction of our society, into our country has been tolerated with incomprehensible leniency.

At Tuesday's meeting Canada's eldest statesman discussed the problem of Canadian unity, a subject dear to the hearts of all and especially to those who come here from countries where they suffered the excesses of Communist or Nazi dictatorship. Those who have personal experience in living under tyranny will respond to this appeal to help consolidate the unity of Canadians and which, at the same time, would strengthen our democratic institution and thus, the fabric of our fine society.

The first martyr of fascism in our time, the Italian socialist leader, Giacomo Matteotti murdered by Mussolini said:

"Freedom is appreciated like physical health; only those who lose it know what they have lost".

We pray and hope that the Canadian people will hearken to the words of Mr. Diefenbaker and will rally to the defense of this dearest of man's possessions, liberty, before it is too late.

TORONTO SYNAGOGUES AND ORGANIZATIONS

HOLY BLOSSOM TEMPLE

"J.B." the much heralded dramatization of the Biblical story of Job by Archibald MacLeish, will be presented by Holy Blossom Temple Players, under the direction of Tony Miller, on Friday evening, January 15th, in the Sanctuary of the Temple.

The presentation will be in conjunction with the worship service which will be conducted by Rabbis W. Gunther Plaut and Michael S. Stroh, and Cantor Sheldon F. Merel.

HILLEL CONFERENCE

Rabbi Yehuda Eliezri, Director of the Hillel program at the University of Toronto and York University, recently attended the three-day conference of Hillel directors from the eastern half o the United States and Canada. Meeting in Philadelphia at the B'nai B'rith Hillel Foundation at the University of Pennsylvania, the 40 directors who were present took stock of many facets of the current campus situation. Informality was the keynote of the sessions, and numerous sub-groups exchanged viewpoints on ideological, programmatic, and institutional issues confronting the Jewish community and Jewish students.

MILLION DOLLAR CLUB

Mr. Hyman Bessin, President of the Federated Zionists of Canada will be guest speaker at the presentation party of the "Million Dollar Club" of Mizrachi-Hapoel Hamizrachi Women's Organization at the home of Mrs. N. Krauss, 57 Waterloo Avenue, Sunday, January 24 at 8 p.m.

For $1,000 one can join the Millionaire's Club and have his or her name inscribed on the Pillar of Faith in the entrance hall of the B'nei Braq dormitory which is soon to be built.

HYMAN BESSIN

HASKARA SERVICE

The National Office of the Zionist Organization of Canada in cooperation with the Toronto Zionist Council and Ajalon Lodge held a Haskarah Service in memory of John R. Devor on Monday, January 4th in the Jerusalem Hall of the Zionist Center.

Daniel Monson, Q.C., National President of the Zionist Organization of Canada greeted the hundreds of friends who gathered to pay a last tribute to a man who has made such an impact on Zionism in Canada.

After Mr. Monson's opening remarks, Mr. Max Goody, National ZOC Vice-President read Psalm 122 in Hebrew and English followed by Dr. Aba Gefen, Consul General of the State of Israel in Toronto who expressed the sympathy of the Israeli Government. Julius Hayman, Chairman of the Board of the ZOC, delivered a moving eulogy followed by the reading of Psalm 24 by Dr. Allen Small, National District Vice-President of the ZOC. The El Mole Rachaimim was chanted by Cantor Severin Winegort of Temple Sinai and Mr. Lou Devor, a brother of the deceased, lead the members of the family in the reciting of the Kaddish.

In his closing remarks, Mr. Daniel Monson, Q.C. announced the establishment of the John R. Devor Memorial Fund, a project in which Mr. Morris B. Kaufman, a prominent Toronto businessman and community leader, has accepted a leading position.

STASHIVER SLIPIA

A children's Hanukah party was held December 27th at Stashiver Slipia Congregation. The affair, organized by Mr. M. Weinroth, was a great success. Mr. and Mrs. S. Stein won the raffle for a color television set; latkes and hot dogs were served.

SHAAREI TEFILLAH

The Orthodox Jewish Community Council of Toronto will hold a meeting Sunday, January 17th - 20th Tevet, at 10:30 a.m. at Shaarei Tefillah Congregation, 3600 Bathurst Street. At this meeting a thorough discussion of Council activities and election of officers will take place.

Personal involvement in committee work, as an officer or as a volunteer will be welcomed.

OFFICERS

The following officers of Or Hamaarav Sephardic Congregation were elected for the 1971 term of office:

Rabbi Yehuda Edery, President; Israel Benayon, Secretary; Elias Benmergui, Treasurer; Amran Bensimon, Membership Chairman; Marcos Soberano, Public Relations; Isaac Benmergui, Building Administrator; Leon Benudix, Auxiliary; Elias Benlezrah, Auxiliary; Sidney Bendahan, Canadian Jewish Congress and Jewish Immigrant Aid Society Representative.

LOCAL RABBIS TO ATTEND CONFERENCE

At the Midwinter Conference of the Rabbinical Council of America on January 18th, Rabbi Gedalia Felder, member of the Beth Din Tzedek, will bring greetings on behalf of the Beth Din of Toronto to delegates at a dinner honoring Rabbi Chaim Regensberg of Chicago, member of the Beth Din Tzedek of the Rabbinical Council of America, on the occasion of his Aliyah to Israel.

Later the same evening Rabbi Joseph B. Soloveitchik will give a Shiur on the occasion of the Yahrzeit of his mother.

On January 19th, Rabbi Felder will give the Halachic Background on "Problems Related to Gerut", which will be followed by the presentation of two papers by Rabbi Walter Wurzburger and Rabbi David Silver of Harrisburg.

On January 19th Rabbi Nahum Rabinovitch of Toronto and Rabbi Steven Riskin of New York will each present a paper on "Orthodoxy Confronts Secular Culture".

At noon the same day a luncheon will be held in honor of Rabbi N. Rabinovitch, who will soon be taking up duties as Principal of Jews College, London, England.

CANADIAN FRIENDS OF YESHIVA UNIVERSITY

Mr. Hyman Bessin of Toronto has been elected president of the Canadian Friends of Yeshiva University, according to an announcement by Meyer Gasner, outgoing president and newly appointed honorary president of the organization.

Other officers elected include: Joel Sternthal, honorary president; Jack Tietolman, Eastern Regional president; Gershon Stern, national treasurer; and F. Victor Elkin -- national secretary.

Mr. Bessin is currently president of the Federated Zionist Organization of Canada.

HOSTED DINNER.—Mr. and Mrs. Nathan Shafran hosted a New Year's Eve dinner and raised funds for a scholarship. Credit went to the Aliyah Chapter of Hadassah.

ALIYAH WEEK IN ONTARIO

The week of January 22nd to 31st, 1971 is being proclaimed as "Aliyah Week" in Toronto and all the Ontario communities.

The purpose of this week is to inform the Jewish community through the many various Jewish organizations that there is an Aliyah office in Toronto located at 788 Marlee Avenue, run by Colonel Yaacov Kaplan, where information can be obtained by those interested in migrating to Israel of both the opportunities and the problems involved.

Each group or organization will organize their own programs and we will provide both literature and speakers to the groups requesting such.

All organizations are being asked to devote the entire week to Aliyah and are also being instructed to hold workshops during this period of time and to get all their members to partake in their workshops.

All Rabbis are being asked to talk from the pulpit about Aliyah and to have Onegs Shabbat organized during this week when Aliyah can be discussed and information handed out.

All Brotherhoods and Sisterhoods as well as Women's and Men's Organizations are being asked to participate as mentioned above.

Closing workshops will be held on January 31st from 10:00 a.m. to 6:00 p.m. in the Jerusalem Hall, Zionist Center, 788 Marlee Avenue, to which all organizations are asked to send delegates.

EMANUEL SHIMONI

TO SPEAK

Emanuel Shimoni, Counsellor of the Israel Embassy in Ottawa will address the January 20th, 1971 meeting of the Toronto Zionist Council on "A Diplomat's View on the Challenge of President Bourguiba" (The Search For Peace in the Middle East).

Mr. Shimoni, an outstanding orator and diplomat was born and educated in South Africa; already in his early youth he became the Secretary of the Zionist Youth Movement of South Africa and later the Secretary of Poale-Zion. He immigrated to Israel in 1955, joined a kibbutz and after holding a number of positions in Aliyah offices became Director of the Bureau of the Minister of Education and Culture in Jerusalem. In 1963 he was appointed Director of the Deputy Prime Ministers Office and in 1965 Director of the Office of Minister for Foreign Affairs. He assumed his post in Ottawa in June of 1969.

The meeting is open to the public and will be held on Wednesday, January 20th, at 8:15 p.m. in the Jerusalem Hall, Zionist Center, 788 Marlee Avenue, Toronto.

NATIONAL SECRETARY OF FARBAND HERE

Mr. Jacob Katzman of New York, National Secretary of the Farband Labor Zionist Order, will visit Toronto from January 21st to 24th.

On January 21st, Mr. Katzman will meet with the Independent Workers' Circle, which will soon be merging into Farband, Toronto.

On January 22nd, Mr. Katzman will address Farband and Independent at a joint Oneg Shabbat at the Borochov Center, 272 Codsell Avenue (corner Wilson Heights), Downsview. Part of Mr. Katzman's speech will be devoted to "Aliyah Week", which runs from January 21st to 31st.

On the evening of January 23rd, Mr. Katzman will install new Farband members and will speak on the Farband Canadian District.

On January 24th at a breakfast meeting of the Toronto Farband City Committee and the executive of local Farband branches, Mr. Katzman will formally announce the establishment of the Farband Canadian District.

MOGEN DAVID AND TIFERET ISRAEL CONGREGATIONS

For the first time the Mogen David and Tiferet Israel Congregations held a joint New Year Dinner and Dance Party.

Henry Cohen-Sittayoun, the outgoing President of the Mogen David Sephardic Congregation of Toronto, feels that a merger of the two groups is possible and calls on all other Sephardic groups to join forces in order to work out plans for a Cultural, Educational and Recreational Center for all.

MONSON APPOINTED QUEEN'S COUNSEL

Daniel Monson, National President of the Zionist Organization of Canada has been appointed Queen's Counsel as of January 1st, 1971.

He is associated as Counsel with the St. Catharines law firm of Wilson, Miller, Fullerton, Wilson and Partington.

Daniel Monson was elected National President of the Zionist Organization of Canada in November of 1970; he is the youngest president of any National Jewish Organization in this country.

Eitz Chaim schools

AN EDUCATIONAL ADVENTURE

At the Annual Dinner Meeting of Eitz Chaim Schools January 10th, Rabbi Nachum Rabinovitch, Principal Designate of Jews College, London, England and Rabbi of Clanton Park Synagogue, applauded its President, Mr. Joseph Tanenbaum, the Board of Directors, and the Staff, for their services on behalf of Jewish education in the community.

He stated, from personal experience, the education received by his children is of the highest calibre. He thanked the former principal, Rabbi Ch. Nussbaum, who was responsible in large measure for this.

Others who spoke were: Professor Harry L. Wolfson, who assured Eitz Chaim of the fullest cooperation from United Jewish Welfare Fund in bringing its program to those children whose parents are desirous of a Torah education; Rabbi Marcus Ochs spoke on behalf of the Rabbinical Council; Brenda Adler, a grade 9 student spoke in Hebrew, and Yossie Wolfe, a grade 5 student, spoke in English; Rabbi S. K. Weinberg reported on the school's progress; and Mr. Joseph Tanenbaum, President, submitted his report, in which he advised the community in the Finch-Steeles - Bathurst - Patricia area that the new school building will be ready for occupancy before the end of the current school year, and he promised additional facilities if needed, to make available a Torah education to the children of that neighborhood. He congratulated the United Jewish Welfare Fund for its support to Eitz Chaim Schools, and urged the community to contribute generously, as he has done, to the United Jewish Appeal. Mr. Tanenbaum thanked the contributors to the Eitz Chaim Building Fund, and stated that, although those who were approached contributed generously, we did not find the time to visit all the friends of Jewish education. The United Jewish Welfare Fund will be asked to extend our building fund campaign following the current United Jewish Appeal campaign, to give Eitz Chaim an opportunity to raise all the needed funds.

Mr. Harry P. Botnick reported for the Nominations committee, and Mr. Phil Schwartz was the Chairman of the evening.

The following were elected to the Board of Directors for the year 1971:

Philip Alter, Chil Anisfeld, Rabbi M. Berglas, Prof. E. Birenbaum, Abe Bleeman, Harry P. Botnick*, Sol. P. Botnick, Moshe Buksbaum, Rabbi M. J. Burak, David D'Ancona, Sol Edell, Chil Elbaum*, Albert Engel, Rabbi G. Felder, Meyer Feldman, Moshe Feldman, Yitz Feldman, Rabbi E. Forman, Aaron Frankel, Chas. Garfunkel* Philip G. Givens, QC, MP, Sam Goldhar, Rabbi S. Gold, Alex Grossman, Aaron Grubner, Max Grubner, Ben. F. Hahn, M. Hilf, Sandor Hofstadter, Sam Janowsky, Dr. T. Juda, S. Junger, Jack Kahn, Naftoli Kanner, Morris J. Katz, Samuel Kerzner*, A. Sol Kling, Eugene Kohn, Harry Korolnek*, I.M. Korolnek*, Jack Kosoy, Abraham Kurtz, Joseph Kurtz, Philip Kurtz, Phineas G. Kurtz, Dr. Julius Kuhl, Rabbi Aryeh Lebovic, Herman Landau, Mel Lastman, Cyril Lax, Samuel Marcus, Harry Marder, Alexander Moses, Lewis J. E. Moses, Dr. Mark Nussbaum, Marcus Nussbaum*, Moshe Nussbaum, Samuel Nussbaum, Rabbi D. Ochs, Rabbi M. Ochs, Jacob Perlman, Dr. Norton Posner, Zelig Posner, Rabbi N. Rabinovich, Paul Reichman, Isadore Reingewirtz, Ted Richmond, Arthur Rosenblum, Ernest E. Rosenbluth, Kurt Rothschild, Hirshel Rubenstein*, Max Rubenstein, Kalman Rubner, Herman Salb, Phil Schwartz, Roy Segal, Dr. Y.P. Shields, Joseph Silver, Frank Silverberg, Abraham Starkman*, Hershel Tanenbuam, H. Wayne Tanenbaum, Harold Tanenbaum, Joseph Tanenbaum, Max Tanenbaum, B. Urman, Isac Wagner, Menachem Wagner, Dr. Jos. Weil, Dr. Henry Weinberg, Aaron Weinstock, Joseph Weltman, Ernest Werner, Harry Wolfe, Sindey Woolf, Samuel Wortsman*, A. B. Zacks, C. Meyer Zeifman, B. Zolty, M. Zolty.

*Life members.

ANNUAL DINNER MEETING OF EITZ CHAIM SCHOOLS.--Mr. Joseph Tanenbaum, president Eitz Chaim Schools, (second from right) congratulates Mr. Hershel Rubenstein (extreme right) on receiving a scroll naming him as a life member of the Board of Eitz Chaim Schools. Others from left to right, Mr. Mordechai Nussbaum, second honouree, who was appointed a life member; Phil Schwartz, chairman of the evening dinner meeting and Rabbi Jacob Kamenetzky, renowned scholar who made the presentations.

MONTREAL NOTES

JEWISH MUSIC COMMITTEE

A Jewish Music Committee under the auspices of the Adult Education Committee of the Canadian Jewish Congress, Eastern Region, has been formed to be of service to the Jewish community in furthering the cause of Jewish Music at its best, whether it be liturgical, folk, instrumental, vocal, or choral.

It is also hoped to build a music library concentrated on Jewish music, coupled with musical treatises of value. A collection of discs and tapes is also envisioned.

The committee is also interested in being of service in an advisory capacity in organizing Jewish music festivals and recommending performers and programs.

Among the committee members are Mrs. Zelda Heller, Mr. Jacob Siskind, Cantors Solomon Gisser and Samuel E. Taube, Mrs. Rebecca Stotland, Mr. Yehuda Vineberg and Mr. James Dahan. The committee can be contacted at 486-2694.

PROGRAM OF JEWISH MUSIC

In honor of Jewish Music Month the Jewish Public Library of Montreal has arranged a visit by Professor Lazar Weiner, outstanding composer and conductor of Jewish music.

On Sunday evening, January 17th, at the auditorium of the Spanish and Protuguese Synagogue Professor Weiner will lecture in Yiddish on The Yiddish Song as Art Form. The program will also include renditions of Professor Weiner's works by Fanny Levitan, mezzo soprano, Cantor Solomon Gisser and Samuel Levitan, pianist.

Professor Weiner is the musical director of the well-known radio program, "Message of Israel", and is the conductor of the Workmen's Circle Choir and musical director of the Central Synagogue in New York.

ART EXHIBIT

The National Gallery of Canada travelling exhibition especially prepared for YM-YWHA and Neighborhood House Services, featuring the works of David Samila, will be the next art exhibition at the Saidye Bronfman Center, 5170 Cote St. Catherine Rd.

The exhibition brings together 10 canvases on plywood, painted in 1970, and makes a coherent and expressive series in terms of shapes, color and content.

David Samila is a young Winnipeg Artist who is currently teaching at the Winnipeg School of Art. He was among the fifteen artists represented by five paintings in the Seventh Biennial of Canadian Painting, organized by the National Gallery of Canada, in 1968. He studied at the Winnipeg School of Art, and the Slade School of Art, University College, London, England.

The exhibition at the Saidye Bronfman Center will start on January 15 and run through February 15.

COMING EVENTS IN MONTREAL

Saturday, January 16:

Israel Bond and B'nai B'rith Dinner at Shomrim Laboker Honoree: Mr. A. Glazer; 6:30 p.m.

Rabbinical College of Canada Annual Melava Malka; 8:00 p.m.

Public Hebrew Lecture at Jewish People's School; 8:00 p.m.

Sunday, January 17:

Temple Emanu-El Luncheon; 12 noon.

Camp Massad Reunion at Queen Elizabeth Hotel; 2-5 p.m.

Israel Bond L'Amitie Chapter B'nai B'rith Women, Beth Hillel Dinner Dance. 6:30 p.m.

Israel Bond Young Israel of Montreal Reception. 8:00 p.m.

Tuesday, January 19:

Women's Federation of AJCS Membership Meeting at 493 Sherbrooke West; 10:00 a.m.

Temple Beth Sholom Sisterhood Luncheon 1:30 p.m.

Israel Bond Reception Honoree: David Granofsky; 8:00 p.m.

Wednesday, January 20:

UOJCA Conference at Tifereth Beth David Jerusalem Synagogue; all day.

Jewish Peretz School Book Fair; 3-5 p.m.

Israel Bond, Laurentian Chapter B'nai B'rith Women Dinner at Ruby Foos; 6:30 p.m.

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invite you to hear
Emanuel Shimoni
Counsellor, Embassy of Israel, Ottawa
on
A Diplomat's view on "The Challenge of President Bourguiba"
(The Search for Peace in the Middle-East*)
Wednesday, January 20th, 1971 — 8:15 p.m.
Jerusalem Hall, Zionist Centre, 788 Marlee Avenue, Toronto
Reception Following
Friends Welcome
*"The Search for Peace in the Middle-East" is a selection of the 1971 Zionist Book Club sponsored by the Z.O.C. and describes the dramatic initiative to unfreeze the Middle-East deadlock. It was undertaken by President Habib Bourguiba of Tunisia during a 54-day tour in the Middle-East and Southeast Europe.

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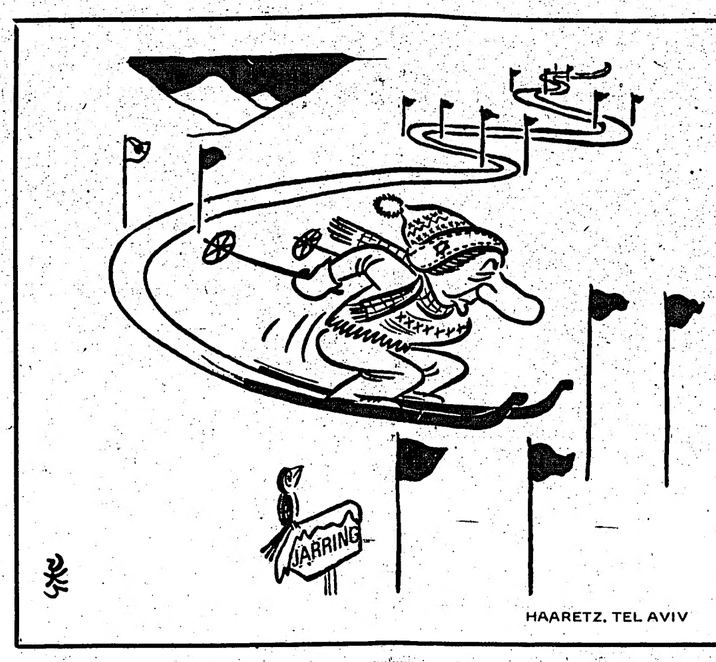
HEBREW CALENDAR
18th of Tevet 5731
Sidra: Sh'mos
Candlelighting: Toronto 4:48; Montreal, 4:18



HAARETZ, TEL AVIV

Establishment and Youth

GENERATION GAP?

We very reverently suggest to those in the Canadian Jewish establishment that they carefully read the letters to the editor on this page.

These letters are not from young people who follow the Old or New Left or revolutionary groups; these letters are not the product of a certain prejudice against "Jewish leaders". On the contrary, those disappointed with the recent treatment they received from the Central Region of the Canadian Jewish Congress are men and women dedicated to the struggle for Jewish survival. They are volunteers wishing to serve the cause of our people. They have been moved by the cries from behind the Iron Curtain, and they responded to this challenge as well as they could.

What apparently happened is that some officials in our establishment cannot understand that the new generation of committed Jews is not an old landsmanschaft where "a speaker", no matter what nonsense he may proclaim, is applauded by men and women who do not understand what he really means. There is no awe before Jewish leaders among the new generation; indeed, there should be none. There should be mutual respect and cooperation if here, in Canada, we wish to prevent a split within the community similar to that now troubling U.S. Jewry.

These are times to act, to lead and to inspire the young to follow the counsel of the old and experienced. However the young will follow only if the old, in the Talmudic sense of the word, are also men of wisdom.

RUSSIAN FACT AND FICTION

by Zeev Ben Shlomo

a special JCNS report

The semi-official Novosti press agency in Moscow has published a 48-page booklet "Soviet Jews -- Fact and Fiction", in an effort to show "how far from reality is the gloomy picture of Soviet Jews painted by bourgeois propagandist".

In a survey of the USSR's Jewish population, the booklet says that there are about three million Jews in the Soviet Union including 60,000 Georgian Jews, 30,000 Mountain Jews (Tats) and 10,000 Bokharan Jews.

It claims that 500,000 Jews, or 14 percent of the total Jewish population in the country, have a higher or specialized secondary education, and that there were 111,900 Jewish college students in 1968-69. "This means that 3.15 per cent of the Jewish population are students, whereas the ratio of students to the total population is 1.82 percent", the booklet states.

As for Jewish religious life, the booklet asserts that there are "nearly" 100 synagogues, as well as more than 300 "minians". (Western experts put the number of synagogues at 60 at the most).

"Selective sociological studies", show, according to the booklet, that "3 to 6 per cent of the Jews in the Russian Federation and Ukraine are religious. In the Baltic republics -- Lithuania, Latvia and Estonia -- the figure is 5 to 9 per cent; in Georgia, the Northern Caucasus and Bokhara, 7 to 12 per cent. Mostly they are aged people.

"However, during big religious festivals -- Simchat Torah, Rosh Hashana, Passover -- many non-worshipping Jews, in keeping with their national traditions, gather near the synagogues to make merry, sing and dance".

As could be expected, Soviet antisemitism is denied: "Any manifestation of national intolerance, including antisemitism, is incompatible with the Soviet mode of life, and is severely punished by law. However, in the Soviet Union, there still are isolated instances of antisemitism and prejudices towards an 'alien nation'", but these are dying out, the booklet states.

On the Soviet attitude towards Zionism, Novosti has this to say interalia: "One's attitude to Israel as a State must not be equated with the attitude to Zionism. The Israeli working people who have turned barren fields into blossoming orchards are to be commended".

The chapter on "Emigration of Jews to Israel" says: "From the beginning of the Six-Day War in 1967 to January 1, 1970, 57 families from Soviet Georgia, totalling some 300 people, left for Israel. In 1969, several families numbering 41 people left the Odessa region, etc". The "fewer applications" for permission to emigrate to Israel "of late" are attributed to the "aggravation of the military and political situation there".

Novosti claims that "at least half a million people a year attend (performances by) the Jewish (Yiddish) professional and amateur drama companies", but admits that there are no schools where the language of instruction is Yiddish.

However, it attempts to explain this away by asserting that "in Soviet conditions this problem cannot be solved by creating compact Jewish settlements -- ghettoes -- just for the sake of opening a few Jewish schools. However, measures are being taken to solve this problem".

Novosti does not specifiy what these measures are or their results. However, as 98 per cent of Soviet Jews already live in "compact settlements" in Soviet cities, the unanswered question remains, why are there no Yiddish schools in Birobidjan, officially a Jewish automous region (the only case of a Soviet autonomous unit without schools in its official language); or in Lithuania, where 60 per cent of the Jewish population gave Yiddish as their mother tongue in the 1959 census; or in Moldavia, where 50 per cent of the Jewish population said Yiddish was their mother tongue in 1959 (the results of the 1970 census have not yet been published).

To those who still doubt, Novosti issues this invitation: "Come to us and see things for yourselves!"

LETTERS TO THE EDITOR

THE ESTABLISHMENT SEVERELY CRITICIZED

Dear editor,

A group of Jewish student organizers were informed that December 22nd there would be demonstrations all over North America in support of Soviet Jewry.

A coordinating committee of Toronto University students under the auspices of the Action Committee for Soviet Jewry planned a protest consisting of a demonstration outside the Soviet Embassy in Ottawa, a guerilla theater, the blowing of the Shofar, and a speech by Rabbi Yehuda Eliezri. To dramatize the plight of Soviet Jews, especially those threatened with death and imprisonment solely for their desire to emigrate, the group also planned that five of its members chain themselves to furniture inside the Embassy.

Before the group left for Ottawa a meeting was held with the director of the Canadian Jewish Congress, Meyer Sharzer. The group was informed that full financial responsibility would be borne by the Congress, which was told only of the demonstration, not of the likely arrests.

It was, of course, reasonable to assume that some of the group would be arrested. It was stressed, however, that the demonstration be carried out efficiently and with minimum danger.

When the five who were to participate in the actual chain-in arrived at the Embassy they observed that there were no newsmen around and that the gates had been locked. After having rung the bell, the gates were opened and the demonstrators, posing as students doing research on reforestation and agriculture in the Soviet Union, were admitted. Their handcuffs were of course, hidden from the Embassy staff. The students asked for literature and were directed to the lobby, where they hastily fastened their handcuffs to various pieces of furniture. The official, hardly noticing what had happened, returned with an armful of pamphlets. Upon realizing what was going on, he telephoned the police. While awaiting the arrival of police, pandemonium broke out among the Embassy staff, and the Ambassador himself swore at the students in Russian. A Russian aide tired to argue with the students telling them the Jews were a privileged people in Russia and that antisemitism was non-existent. He also said, "Some of my best friends are Jews". He did admit that Jews were not allowed to express their true national aspirations as are other nationalities in the Soviet Union, but said that Jews should be satisfied with expressing the "great, comsmopolitan Russian culture".

By the time police arrived the students were defiantly singing Hebrew freedom songs. After cutting the students loose from their handcuffs, the police forcibly led them past their fellow demonstrators into waiting police cruisers, and onto the Ottawa jail. The police restricted the movement and momentum of the demonstration by not allowing people to stand in one place, thus lessening the full effect the rally could have had. Especially effected was Rabbi Eliezri, whose speech was constantly being interrupted. Three police vans stood by to make mass arrests should further trouble arise.

The five arrested, Nicky Galloon, 17; Judy Kurtz, 21; Jay Balofsky 20; Zvi Hecht, 20; and the group's spokesman, Mike Luther, 22 were put into separate cells. These cells were in pathetic condition, lacking water, mattresses and proper toilet facilities.

On hearing of the arrest, Steve Ain of the Canadian Jewish Congress, and Mark Michaels and Leesa Fine of Progressive Students for Israel, left the demonstration and walked to the police station to begin efforts to secure the release of the five. They called Hy Hochberg of the Ottawa Jewish Community Center for assistance.

When first informed of what had happened, Hochberg expressed extreme anter over the actions of the "Toronto radicals". His immediate reply was, "Let them spend the night in jail." He then went on radio and dissociated himself and the Ottawa Jewish community from the students' actions. Thus the troubleshooters were left to handle the situation alone. They were told that no action had yet been taken and that none would be until Sgt. Thompson, who was in charge of the case, questioned both the students and the police. Another call was made to Hochberg, who told Mr. Ain that the Deputy Commissioner of Police had informed him that the Chief of Protocol of Canada, the Department of External Affairs and the Russian Embassy were all demanding that the five be charged. At this point it seemed that at best the students would be charged under the Criminal Code, with a possible large fine and/or a jail sentence. The situation seemed quite grave.

Finally Sgt. Thompson informed the organizers that the five were to be charged with petty prespassing and that it appeared as if their immediate release were in sight. The demonstration had ended and Rabbi Eliezri, who had come to the jail, went back to the buses to raise money to pay the fines. The five pleaded guilty before the Justice of the Peace, were fined twenty-five dollars apiece, and returned to Toronto with the rest of the demonstrators.

The irony of it all is that the press, radio and TV had not been informed of the rally as had been promised. Thus the effect of the arrests and demonstration was largely wasted, because of minimal coverage. As a result of this the organizers decided that in future they would handle all aspects of demonstrations and not entrust such responsibilities to outside agencies until a body is formed which can sufficiently ensure adequate mass media coverage.

Mark Michaels
Michael Luther

Toronto

AWAKENING IMPERATIVE

Dear editor,

On December 15 the trials of 31 Jews began, on alleged conspiracy charges of an attempted hijacking. This is the periodic climax of brewing antisemitism; only this time we were made aware of it before hand. Three weeks before the trials began the Canadian Jewish Congress of Toronto held a meeting, it's basis, what action (if any) was to be taken by the Toronto Jewish community. From this meeting a committee was appointed to plan action from which another committee was appointed.

One begins to wonder why our leaders always get hung up on futile sessions of order and when confronted with this basic flaw, divert attention to the youth and what they are partaking in. But this is done only when it is convenient for them; when the youth have taken action that may have possibly offended our "Gentile friends" or our passive image in their eyes or even business-wise, they will not hesitate to condemn (or disassociate themselves with us as certain leaders did in Ottawa) the youth or concerned adults who are as decisive in their actions as the youth are when the occasion arises.

This letter is about participation in action on behalf of our people, whether it be here or in foreign countries or if it be involving hate mail or Day School support. We must not sit around and wait for news of persecution to reach us, for it won't. We have to concern ourselves with every news item about our people and be aware of just what is happening. Not having heard or read about "it" is certainly no excuse. But still, this is not enough and it does not stop here. We must be prepared, if necessary, to back up our preaching and beliefs physically.

This brings me to the case in point. On Tuesday December 22, two buses of students left for Ottawa to protest the trials at the Russian embassy, with Rabbi Eliezri of Hillel leading and organizing it. Where were the adults and the rest of the youth? Indeed, where were those who claim to be such "concerned Jews" and who we hear making the most noise about apathy and "caring"? Surely two busloads of students are not the entire number of Jewish youth in Toronto. They are only a fraction.

Leaving the youth for a while, we come to the adults. Most of them look to the Congress for their leadership in matters of this sort. Nothing was done. Aside from this, the whole idea of youth working separately from the adults has to be gotten rid of. After all, hopefully, we all have the same feeling and sense of responsibility to our people, and this does not vary in age. We must not polarize one from the other because of "age". Working together obviously will produce more results than working in two factions will, and the sooner this is put into practice the better.

Coming back to the trials, I feel that they exhibit the fact that Russia has learned from her enemy, Hitler, in World War II, by the tactics she is employing to cover up socioeconomic-political fallacies in her system, namely by persecuting the Jews, thus distracting attention from her problems. This only reinforces the fact that "history teaches that history teaches nothing" inasmuch as the Jewish community of this day and age is not much different from that of the Nazi era, who were and are, content to sit idly by while our brethren are being prosecuted and condemned to death.

Simmie Airst

Toronto

ASK THE RABBI

a JCNS featurette

Q. Homosexual relations between consenting males may be legalized by Israel if a Bill tabled in the Knesset is passed. What has Judaism to say on the subject?

A. There is no question whatever that homosexual practices are strictly forbidden according to the Jewish religion. "Thou shalt not lie with mankind, as with womankind; it is an abomination" (Leviticus 18, 22, see also Leviticus 20, 13). When the second-century teacher, Rabbi Judah, ruled that two unmarried men should not sleep under the same cloak, the Sages retorted that this is permitted because no Jew is suspected of having homosexual relations (Mishna Kiddushin 4, 14 and Gemara).

According to the rabbis (Shabbat 149b) Nebuchadnezzar was a sodomite. (This term is not used by the rabbis but is derived from the conduct of the men of Sodom as described in Genesis 19,5. For the rabbis, the sin of Sodom was its lack of compassion for the poor and its unjust laws, see Ezekiel 16, 49-50).

The rabbis say further that even the heathens who do practise sodomy are not so brazen as to write a "marriage" deed for the purpose i.e., they refuse to give any kind of formal recognition if two males live together in this way (Hullin 92b).

Lesbianism, on the other hand, is not mentioned anywhere in the Bible. On the verse: "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their statutes" (Leviticus 18,3) the rabbis (Sifra to this verse) comment: "What did they (the Egyptians and the Canaanites) do? A man used to marry a man and a woman a woman".

The third-century teacher R. Huna ruled that a woman who indulges in Lesbian practices is, like a harlot, disqualified from marrying a cohen (Shabbat 65a-b). Maimonides (Issure Biah 21, 8) rules that such practices are forbidden but that a woman who was guilty of them would not have to leave her husband (as she would have to if she committed adultery). He also states that a man should not allow women known to be addicted to Lesbianism to frequent his home.

The attitude of the Jewish religion is, then, clear and unambiguous: homosexual relations are sinful. Whether it follows from this that religious Jews should wish homosexual activities between consenting adults to be banned by law, to be a crime as well as a sin, is far less clear. It can be argued, and the argument seems convincing to me though not, perhaps, to some rabbis, that in a modern, secular and democratic State the freedom of the individual to do as he pleases should be inviolate unless it interferes with the freedom of others.

KEEP SMILING

Defense Minister Moshe Dayan appeared before the Council of Presidents of Major Jewish Organizations on his recent visit to the United States.

The chairman of the evening introduced Dayan with lavish and melodramatic praise, finishing with:

"And it is only because of Moshe Dayan that we Jews of America can sleep comfortably today."

Dayan, who is unhappy with lavish praise, rose to speak and referring to the conclusion of the chairman said:

". . .and I want you to know that to help you sleep well I carry nothing but the best sleeping pills. . ."

* * *

It was at one of those plush cocktail parties where one very British looking gentleman approached an old timer with a beard and yarmulkeh.

"How do you do," exclaimed the Britisher, "I'm from McCabe and Schram investment house, you know."

The old timer shook hands and exclaimed, "I'm from Rabinowitz and O'Toole, cloak and suiters."

"How interesting that a Jew should join with an Irishman in a business venture," the Britisher exclaimed.

"I got news for you -- I'm O'Toole."

* * *

In one of the lower east side restaurants of New York, where strictly kosher food is served, a man walked in and was approached by a Chinese waiter, who asked for his order in perfect yiddish.

The customer was flabergasted and pleasantly so.

After he had finished his meal he passed the Mashgiach (Kosher supervisor) of the restaurant and exclaimed: "Hey, that's fantastic, a Chinese waiter who speaks yiddish!"

"Sh-h-h-h," admonished the Mashgiach, "not so loud, he thinks we're teaching him English!"

When Arabs talked to Israelis

an exclusive JCNS report

Israel's delegation to the Rhodes talks in 1949. Left to right: Eliahu Sasson; Yigal Yadin; Walter Eytan; Lt.-Col. Arieh Simon; Maj. Yehoshafat Harkabi

Reports from the Middle East encourage little optimism over the outcome of Mr Gunnar Jarring's resumed peace-making mission. Yet the New York talks he has now reopened with the representatives of Israel, Egypt and Jordan hold out the most hopeful prospect of a settlement since similar negotiations began on the Greek island of Rhodes exactly 22 years ago.

In 1949, Arab-Israel agreement to negotiate was officially announced by the then UN mediator, Dr Ralph Bunche, the American Negro diplomat, on January 6. The first round of talks—between the Israelis and Egyptians—began a week later. They lasted six weeks and resulted in an armistice agreement between Israel and Egypt which served as a pattern for the ensuing, and separate, negotiations with Jordan, Lebanon and Syria.

The immediate task of the Rhodes conference was limited to the transformation of a tenuous truce into formalised armistice treaties. The ultimate aim, however, was not different from that of the Jarring talks—to pave the way to peace.

Not only was the ultimate aim of the armistice negotiations the same as the task entrusted to Dr Jarring: there are other similarities between the Rhodes talks and those about to start in New York.

Then, as now, the Arabs reluctantly agreed to negotiate only because they believed they could gain nothing from further warfare. Then, as now, it was Cairo which set the pattern for the Arab policy of negotiating with Israel.

And then, as now, the UN mediation was determined jointly by the United States and Russia, neither of whom could see any benefit in continued hostilities in the Middle East.

But the differences between the negotiations are no less striking. In 1949, the Middle East was still outside the cold war. Britain and France were both on the way out, while neither the US nor Russia was yet committed to one side or the other in the Arab-Israeli conflict.

The global antagonism between the two super Powers had not yet been superimposed on the regional conflict between Jew and Arab and there was no Four-Power conclave in New York to interfere with the UN mediation mission.

Unlike Mr Jarring, Dr Bunche succeeded in his insistence that the negotiations between Israel and her Arab neighbours should be conducted in, or near, the area of conflict and away from outside meddling.

Moreover, despite repeated denials by the Arabs, the Egyptian-Israeli conference at Rhodes and the meetings which followed between Israel and Jordan, Lebanon and Syria were direct, face-to-face negotiations, sometimes even without the presence of Dr Bunche, who generally acted as chairman.

It is ironic to recall that, 22 years ago, it was Moscow which championed Dr Bunche's course of action, more than any other Great Power.

Dr Bunche engaged in no subterfuges in order to coax the Arabs into direct negotiations.

And in his first official address at the joint Egyptian-Israeli conference he stressed that he was not "unaware that this meeting marks the first time in this unfortunate conflict that representatives of the two sides have shown the statesmanship which enables them to sit down together in a common effort to look beyond the tenuous truce."

All the parties concerned in the negotiations were under the same roof, yet each enjoyed almost perfect privacy. According to the recorded testimony of Mr Walter Eytan, then the director-general of the Israeli Foreign Ministry, who headed his country's delegation, the Egyptians arrived in an unfriendly mood.

"When they saw an Israeli approaching in the corridor downstairs, they would eye him, literally, askance, demonstratively turning away their heads, though soon overcome by curiosity, would turn them back sufficiently to catch a glimpse," he later recalled.

However, Dr Bunche impressed upon the Egyptians that to negotiate meant meeting to talk things over; and very soon the two delegations assembled in his sitting room, where he himself presided from his sofa.

The Egyptians, at first, insisted on addressing all their remarks to the UN mediator as if the Israelis were not present. But as it proved impossible to keep up such an artificial posture for long, the two delegations were very soon arguing with each other directly.

Much of the credit for the success of the negotiations must go to Dr Bunche. The head of the delegation described him as "a genius" at drafting and devising formulas; a master at mediation who could be persuasive and gentle but, when necessary, very firm and even gruff.

On February 24 the Israeli-Egyptian armistice agreements was signed and a few days later a new Israeli delegation (including Mr Moshe Dayan, now Defence Minister) arrived at Rhodes. So did the delegates from Jordan.

This round of talks proved even more direct, for at the request of King Abdullah the conference at Rhodes was kept as a mere façade with the real negotiations taking place (secretly) at the royal palace in Shuneh, whence the Israeli negotiators would travel back and forth under the cover of night until agreement was signed at the beginning of April.

Parallel (but separate) negotiations were taking place between Israel and Lebanon at Rosh Hanikra, on the frontier, and with Syria in a tent pitched across the Tiberias-Damascus highway in no man's land.

While the armistice with the Lebanese was achieved quickly, negotiations with the Syrians were very protracted and were successfully concluded only on July 20.

SERMON FOR THE WEEK

THE SILENT CRY

Pharaoh's daughter opened the basket and saw a child crying. She took pity on him and said: "This is one of the children of the Hebrews!" (Exodus 2:6).

Pharaoh's daughter did not hear Moses cry; she saw him crying. Our sages tell us that for three months, while Moses was hidden before being placed in the basket and set afloat on the Nile, the Egyptians had been searching for him as they did for all the newborn sons of the Israelites. From the outset, therefore, his parents had had to restrain him from crying to prevent his being discovered.

In Europe, during the Nazi holocaust, Jewish mothers were constrained to hide their children so that the Nazis could not find them. The young were taught not to cry aloud. They could shed tears, but they must not utter a sound.

One of the moving moments of Eichmann's trial concerned a witness who testified that, when the Nazis were defeated and the Jews liberated, a child asked her mother: "Mother, now may I cry out loud?" She did not ask: "Mother, may I now go out and play with my friends?" but "May I now cry out loud?" Could anything be more pathetic?

When we see a friend in dire need, although he may neither cry nor complain, we may be sure he is carrying his pain within him. If we know he needs help, why wait until he "cries out loud" before we provide help? Why wait until our people, or any needy people, cry out before we come to their aid?

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

BOOKS OF THE WEEK by Dr. Arnold Ages

Japanese Superstate Probed

THE EMERGING JAPANESE SUPERSTATE: CHALLENGE AND RESPONSE. By Herman Kahn. Prentice Hall. 274 pp.

Herman Kahn

Herman Kahn, America's professional futurologist, is a formidable man in more ways than one. Mr. Kahn is a prolific writer, lecturer and peripatetic consultant.

He is the founder of the Hudson Institute, an original think-tank operation that deals with problems of national security. Kahn also served for a time with the Rand Corporation, a similar consultative body.

As a specialist in national security planning, Herman Kahn has devised all kinds of contingency plans relating to possible warfare between major states.

This led to his being characterized as a man who deals calmly and methodically with death and destruction on a massive scale.

If I am not mistaken, Kahn is the gentleman who coined that monstrous neologism, "megadeaths."

In his current book, an intriguing essay on the current and future potential of Japan, the author shifts his focus somewhat, although the same analytical insights prevail in this, as in his other books.

Simply stated, Kahn believes that sometime within the next decade, Japan will overtake the United States in its Gross National Product.

He makes this assertion on the basis of observations of Japanese work habits, mental processes and national spirit.

Although Kahn is ignorant of the Japanese language and is dependent largely on secondary sources (such as anthropologist Ruth Benedict) for his information about Japanese mores, a striking picture of contemporary Japan emerges from his extraordinary study.

The quality of Kahn's explorations are enhanced by the order, organization and balance of his presentation. The last forty pages of this volume for example, contain a paradigmatic explanation of the major differences between Western and Japanese modes of thought and behavior.

Among the fascinating insights alluded to by Kahn is the phenomenon of loyalty to one's company -- a Japanese trait which has resulted in the creation of perhaps the most efficient working class in any industrialized state. There is nothing in Western communities which can compare with the devotion and indeed love which the Japanese working man feels towards his parent company.

Another characteristic of Japanese society which differentiates it radically from our own is the decision-making process. In Japan decisions are never reached through confrontation or aggressive presentations of individual viewpoints but through genteel and polite conversations designed to reach a consensus without embarassing anyone.

genteel and polite conversations designed to reach a consensus without embarassing anyone.

Kahn's book has many other keen observations about Japanese psychology, linguistics, history and culture -- even a segment on machismo in that society.

RECENT AND RECOMMENDED

Pierre van den Berghe has joined the expose game with a nasty fascicle called ACADEMIC GAMESMANSHIP (Abelard-Schuman) -- a trite treatise on the ins of the university game.

His book is a prescription for new members of the academic community on how to succeed without really trying.

The author seeks to destroy three basic myths about the professorial elite: that an academic career requires intellectual superiority, that professors are underpaid and that university life is dull.

Berghe argues that professors are no brighter than other segments of the community, that their salaries are commensurate with men of equal training and that the life of academe is full of adventurous activities.

Throughout his superficial tract the author tries to be funny, but does not succeed.

Miles away in quality and depth is Friedrich Percyval Reck-Malleczewen's DIARY OF A MAN IN DESPAIR (Macmillan), a profoundly moving memoir written by a German aristocrat who ended his life in Auschwitz.

It's heartening to learn that there were people in Germany during the years of Nazi dementia who actually saw through the whole awful, obscene facade of Hitler and his cronies.

This is how Reck-Malleczewen describes Hitler: "I examined his face through my binoculars. The whole of it wagged with unhealthy cushions of fat; it all hung, it was all slack and without structure -- slaggy, gelatinous, sick. There was no light in it, none of the shimmer and shining of a man sent by God. Instead, the face bore the stigma of sexual inadequacy, of the rancor of half a man who turned his fury at his impotence into brutalizing others."

O/19

IMPROVE YOUR ENGLISH WITH A REGULAR VISIT TO "CASTLE ZAREMBA" ON CHANNEL 19

For the new Canadian who wishes to speak and understand English better, Channel 19 will repeat "Castle Zaremba", the popular TV series, starting January 4 at 8 p.m.

"Castle Zaremba" is a new approach to language teaching designed to make you feel more at home in an English-speaking environment. In sixteen 25-minute episodes, you enter the lives of people from Italy, Portugal, Greece and other countries, all living in "Castle Zaremba", a rooming house in downtown Toronto owned by Kazimir Zaremba, a former colonel in the Polish army. The stories are entertaining; the language is simple and lively. Starting in January, each program in the TV series will be repeated four times during the week: Mondays at 8 p.m., Tuesdays and Thursdays at 10:05 a.m., and Fridays at 8:30 p.m.

To go with the television series, and to help you improve your English at home, these "Castle Zaremba" support materials are for sale:

"Castle Zaremba" booklets, volumes 1 and 2 contain the script of the TV programs, photographs of the characters, notes on Canadian customs and questions about each episode. ($2 per volume, $3 for the set.) You can read the script before you watch the program to get the most out of the language, or after the program to refresh your memory.

Four cassette tapes are also available to help with pronunciation and prepare you for the television programs. (Set of four 90-minute tapes of $6.30)

The set of sixteen black and white photographs containing action shots and portraits of the characters can be a starting point for talking about the incidents and the people in each empisode of "Castle Zaremba". ($2.60)

To order these materials, send cheque or money order to:
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Box 19, Station R
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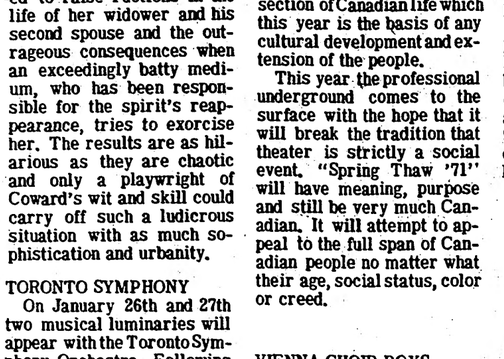

THEY'RE NOT REALLY CATCHING FLIES.—These three performers are having a great time in "Oh Coward!" at Toronto's Theater in the Dell.

toronto after dark

BLITHE SPIRIT

This Coward comedy opens January 18th at O'Keefe Center. There are many people who consider "Blithe Spirit" to be one of Noel Coward's funniest comedies, if not the funniest of all -- and for very good reason. Picture a quiet English country home in which the spirit of a deceased first wife has returned to raise ructions in the life of her widower and his second spouse and the outrageous consequences when an exceedingly batty medium, who has been responsible for the spirit's reappearance, tries to exorcise her. The results are as hilarious as they are chaotic and only a playwright of Coward's wit and skill could carry off such a ludicrous situation with as much sophistication and urbanity.

TORONTO SYMPHONY

On January 26th and 27th two musical luminaries will appear with the Toronto Symphony Orchestra. Following his resounding success last season with The Toronto Symphony, Mr. Martin Turnovsky returns to Massey Hall to conduct seven concerts. Toronto's own soprano, Teresa Stratas, will be the soloist for this concert pair.

SPRING THAW

"Thaw" is the longest running Canadian Review in existence, and will open this year on February 3rd. It will be used to typify a cross-section of Canadian life which this year is the basis of any cultural development and extension of the people.

This year the professional underground comes to the surface with the hope that it will break the tradition that theater is strictly a social event. "Spring Thaw '71" will have meaning, purpose and still be very much Canadian. It will attempt to appeal to the full span of Canadian people no matter what their age, social status, color or creed.

VIENNA CHOIR BOYS

The world famous Vienna Choir Boys will appear at Massey Hall on January 23rd and 24th.

the lively arts

by D. COHN

Bernard D. Chevry, the same producer whose "Arthur Rubinstein -- Love of Life" won an Oscar has finished work on "Yehudi Menuhin -- The Way of Light" a feature film starring the Jewish violin virtuoso.

* * *

Oscar winning Goldie Hawn, the slim, blonde, giggling, saucer-eyed comedienne, reveals that her mother is a Polish Jew. So that's where she gets her talent!

Hollywood stars came up off Hollywood Blvd.'s sidewalks to pack the Screen Directors Guild Theater for the preview of Peter Sellers' and Goldie's soup-erlative movie, "There's a Girl in My Soup."

Peter Sellers, who is Jewish, and Goldie, who is half Jewish, offered a non-denominational entertainment blockbuster. Goldie has an outisde chance at another Oscar. Sellers has a stronger chance. He was absolutely superlative.

* * *

If it's true we hurt only those we love, Barbra Streisand may be employing the apothegm to establish la belle passion with the press.

Following her opening night performance at the Las Vegas Riviera Hotel, Barbra snubbed reporters by flagrantly omitting them from her post-show party up in apartment 907. She restricted the gathering to friends, including Rod Steiger, Julie Styne, Polly Bergen, Abbe Lane and Perry Leff.

The 'no reporters' indiscretion presented a switch from Barbra's first appearance five years ago at the Riviera when she appeared as an experimental supporting act for Liberace. It ultimately turned out to be more positivism than experiment and Barbra went on to superstardom.

However, at the time the young singer had slung around her neck a welcome sign for the press 24 hours a day. Neither did a newsman have to ride the elevator to the exclusive ninth floor to find her. Barbra was available frequently in the Riviera's coffee shop.

* * *

Now that Bonanza is appearing on Kol Israel, the Israeli TV network, the western series has become the most widely distributed program in TV history. In its 12th season, Bonanza is seen in 83 countries.

Addition of Israeli viewers boosts Bonanza's estimated international audience to more than 400 million persons.

* * *

Otto Preminger, who gave us the unforgettable "Exodus", owns film rights to "Genesis 1948", and soon will start production. The new movie will be an historical account of the Arab-Israeli war. Dan Kurzman wrote the book, recently published by World.

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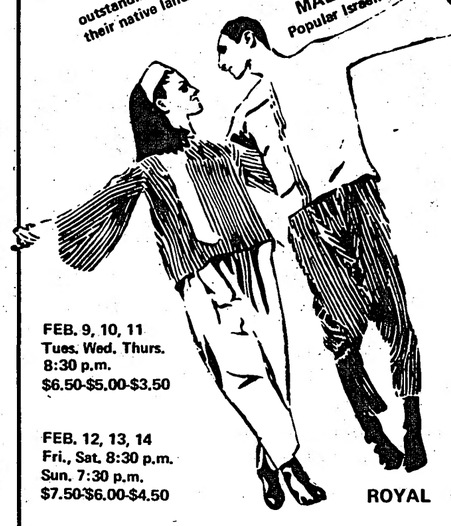

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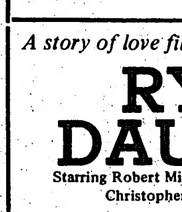

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CONDOLENCE

The Editor and staff of The Canadian Jewish News wish to extend their deepest sympathy to **Mrs. Elizabeth Spitzer and family** of 105 Mintwood Drive, Toronto, on the sudden death of her Father **Mr. Hymie Fox** of London, England, on Monday, January 11th, 1971.

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TORONTO OBITUARIES

BERGER, MAGDA. - On January 5th, late of 155 Clifton Ave.

COHEN, ZALMEN. - On January 9th, late of 66 De Quincy Blvd.

FINE, NORMAN. - On January 5th, late of 564 Fairlawn Ave.

FREEDMAN, SOPHIE. - On January 5th, late of 1 Marquette Ave.

FRUCHTMAN, HARRY. - On January 9th, late of 3560 Bathurst St.

GOLISH, MIRIAM. - On January 11th, late of 243 Searle Ave.

GREEN, AVRUM. - On January 9th, late of 47 Keegan Cres.

KORNBLOOM, FRANK. - On January 11th, late of 15 Canyon Ave.

MORIENS, MAX. - On January 10th, late of 140 Combe Ave.

MYERS, MORRIS. - On January 9th, late of 167 Glen Cedar Rd.

NOVACK, FANNY. - On January 5th, late of 3560 Bathurst St.

PEARL, SARAH. - On January 6th, late of 9 Parkhill Rd.

RODNEY, SADIE. - On January 10th, late of 83 Marmion Ave.

ROSENBERG, MORRIS. - On January 7th, late of 79 Van Duson Blvd.

SILVERMAN, TILLY. - On January 8th, late of 140 Madison Ave.

MONTREAL OBITUARIES

BERGER, REUBEN. - On December 31st, late of Montreal.

BRENNER, JOE. - On January 5th, late of Montreal.

CHERNIN, PHILIP. - On January 3rd, late of Montreal.

COHEN, ISADORE. - On January 4th, late of Montreal.

DUBROFSKY, LENA. - On January 2nd, late of Montreal.

EFROS, ISSIE. - On January 6th, late of St. Laurent.

GILBERT, HARRY. - On January 1st, late of St. Laurent.

GISER, PEJSACH. - On January 3rd, late of Montreal.

HAMER, SOPHIE. - On January 4th, late of Montreal.

ISCOVITCH, SARAH. - On January 4th, late of Montreal.

KAGAN, SAM. - On January 2nd, late of Montreal.

LECKER, SAUL. - On January 4th, late of Montreal.

LIVERANT, GERTRUDE. - On January 2nd, late of Montreal.

MAKOVER, BARBARA. - On January 3rd, late of Montreal.

ORNSTEIN, ESTELLE. - On January 7th, late of Ste. Agathe, Quebec.

RESSLER, REBECCA COHEN. - On January 4th, late of Montreal.

REZNIK, BEILA. - On January 3rd, late of Montreal.

SEIDEN-SIMON DR. IURIS. On January 6th, late of Montreal.

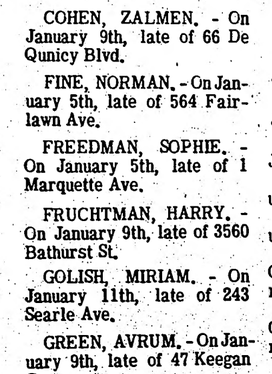
SHEYDWASSER, HAZEL. - On January 1st, late of Montreal.

SILVERMAN, HARRY A. - On January 3rd, late of Montreal.

SOCHET, JACK. - On January 5th, late of Montreal.

TRAPID, BENJAMIN. - On January 5th, late of St. Laurent.

WEIDER, ANNA. - On January 6th, late of Montreal.



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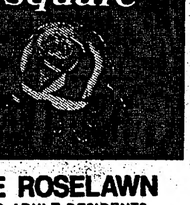

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ST. CATHARINES PROTESTS RUSSIAN SHOW TRIALS.—More than 200 persons braved a snowstorm on December 31st to protest the Russian Show Trials and demonstrate peacefully in front of the St. Catharines City Hall. The protest was directed against the sentences handed down to 11 Russians (nine Jews) by a Leningrad court for the alleged attempt to hijack an Aeroflot airliner.

During the brisk 25 minute ceremony Rabbi Dr. S. Freedman led the crowd in prayer and addresses were delivered by Provincial Secretary Robert Welch who stated that "no responsible person would condone the desperate means chosen to effect escape from the Soviet Union".

Daniel Monson, Q.C., National President of the Zionist Organization of Canada, protested the tyranny and social injustice of the Soviet Union in dealing with Russian Jews desiring to emigrate from that country. "It was a great disgrace" said Mr. Monson, "that Jews are being forced to repeat "Let My People Go" today. ". . . But repeat it we will, until justice and humanity prevail."

Other dignitaries attending the protest meeting were St. Catharines' Mayor Mackenzie Chown and R.M. Johnston, MPP for St. Catharines.

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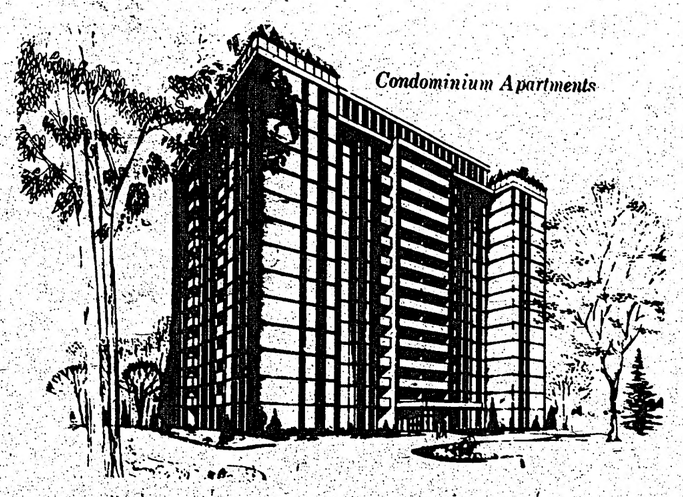

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THE BIG DIG

a JCNS exclusive from Jerusalem

by Geoffrey D. Paul

Israeli archaeologists have began what, from the Jewish viewpoint, could well be the most exciting year of archaeological exploration ever undertaken. On land purchased from local owners, they will search -- outside the Old City walls -- for evidence of the city of Jerusalem built by King David.

The current, well-supported belief is that the northern wall of the Jerusalem of David's time lies some 220 yards south-east of the present walled city, with the pool of Shiloah marking its outer boundary.

What finds may await the archaeologist there, no one is prepared to hazard a guess. Somewhere beneath the rocks and rubble of centuries may yet be found traces of the palace of stone and cedar wood which David built for himself, together with the tombs of his royal household, the barracks of his garrison and the houses he constructed for priests and royal officials.

David, it will be recalled, did not build the first Temple. This honor fell to Solomon. The site of that Temple and the one built on its ruins by King Herod during his reign which lasted from 37 BCE to 4 BCE lies where the Moslem shrine, the Dome of the Rock, stands today.

The Western Wall, venerated by generations of Jews as the sole remaining wall of the Second Temple, is in fact, an outer buttress wall of the platform on which the Temple itself stood.

EXCITING FINDS

Excavations undertaken by the Hebrew University and the Israel Exploration Society, under the direction of Professor Benjamin Mazar, have now exposed sections of the Western Wall and the Southern Wall to bedrock.

They show, and visitors can clearly see, that the Wall extends more deeply below the existing ground level than it soars above it -- in other words, that the Western Wall is more than double the height it now appears to be when viewed from the area used for prayers.

But even more exciting finds are being made and conjectures confirmed. It is now plain that, in Herod's time, two massive approach roads soared over the streets, houses and baths of the city. They led from the royal places and homes of the priests -- on a hill opposite the Western Wall -- through entrances of triumphal proportions, straight into the Temple compound.

One was carried on the so-called Robinson's Arch, at the southern end of the Western Wall, and rested in its central section on a monumental building which contained cisterns, bath houses and ritual baths. These appear to have been established by the Herodian builders in the abandoned graves of former days, possibly dating from the days of Manasseh, seven centuries earlier.

At ground level were wide, paved streets, wider in many instances than those existing in the Old City of today. Sections of these ancient streets have now been revealed in almost their original significance.

TEMPLE AREA REVEALED

From the point where the Western Wall of the Temple mount meets the Southern Wall, it is possible to look down on the Herodian pavement beside the wall, and to see the niches in the great slabs of the wall itself, where huge oil lamps were hung to light the way for people passing to and from the gates which led into the Temple area.

At one point, lying across the pavement where it has lain since it fell or was pushed from the Temple Mount wall above, lies one of the hugh stones of Herod's massive edifice, moving evidence of the cataclysmic scenes of destruction which occurred here.

Also uncovered by the dig is a Hebrew inscription carved into one of the stones of the Western Wall. From the Byzantine period, and probably from the days of the Emperor Julian, who gave the Jews permission to rebuild the Temple, it quotes a passage in Isaiah: "And you shall see, and your heart shall rejoice, and your bones shall flourish like herbs".

Alas, the Jews of the time were unable to face up to the tremendous task.

As the excavators go down, uncovering paved areas, buildings and roads of Arab, Byzantine, Roman and Herodian origin, every spadeful of dust and dirt is carefully sieved for clues which might help the archaeologists in their efforts to gain some idea of what daily life was like in the days of the Temple and subsequent periods.

During the summer, some 450 volunteers helped Professor Mazar, his assistant, Dr. Meir Ben-Dov, and the eight professional archaeologists who are at work on the site. They came from every corner of the globe and included a son of Anwar Nusseibeh, a former Defense Minister in the Jordanian Government. Nusseibeh senior even came along himself to see how the work was getting on.

Orthodox Jewish objections to the work now appear to have stilled, and relations with the Moslem religious authorities, who at first evidenced the utmost suspicion, are now of the very best. Members of the Wakf (Moslem religious trust) Council often visit the site.

Although it is now considered to be off-season for archaeological research, there were still 80 volunteers at work when I visited the excavations, including one just arrived from Iceland. My guide was Vassilis Konstantinos, a non-Jewish, Hebrew-speaking Greek, who is a graduate of the Hebrew University and is in charge of the Byzantine section of the dig.

The coins discovered are handed over to Ellen Lefrak, a young American, for study. Her collection includes two silver shekels from Tyre and a gold coin of Tiberius, among many others.

Pieces of pottery are placed in containers and taken to a building outside the Old City walls where, after being washed -- a labor of love for two ancient, bearded Jews -- they are handed over to experts for careful sorting and reconstruction.

Dozens of boxes of pieces from one site may be painstakingly picked over before it is possible to put together one jug, vase or dish discarded anything up to 2,000 years ago by some housewife of the time.

But some treasures reveal themselves intact. Among them are small perfume jugs, an exquisite bronze figurine of a barbarina warrior from the 2nd century BCE and a great hoard of coins.

Slowly, patiently with a devotion bordering on the obsessive, the archaeologists and their helpers are recreating the Jerusalem of hundreds of centuries past. What they have yet to discover could even surpass in magnificence the glory of the finds already made.

HUMAN RELATIONS

AN OBSESSION

DR. ROSE N. FRANZBLAU

QUESTION:

I am an attractive woman, "fortyish," who looks and acts younger. I've been seeing a man, 50, for over a year. Neither of us has ever been married.

He was serious from the start. Because of the limited selection of men at this stage of my life, and because he is decent and considerate, I decided to give him a chance.

I am very energetic and like to go places. He can just sit around and watch TV. He is constantly tired. I like to look chic in clothes. He couldn't care less. I enjoy spending money for pleasures. He believes money should be spent only for practical things.

Two weeks before my birthday he mentioned the choice of an engagement ring or watch. I wanted the ring. Now he's changed his mind. He doesn't feel it's practical. Though I want an engagement ring, it's not the gift any more that bothers me, but his attitude. He wants to be accepted for the way he is. I feel we both have to bend a little.

Could this obsession with money be a major obstacle in marriage? Should I take what I can get rather then be alone?

ANSWER:

By those whom they choose in friendship or love, people tell a great deal about themselves. Sometimes, they seek an exact duplicate of their own characteristics. Or else, they may look in the other for strengths they feel they don't have, in order to feel more secure and protected. If they are still desired in spite of their weaknesses, they must be more desireable than they give themselves credit for.

Considering marriage to a man because your chances are becoming less, and because you don't want to be left alone, are certainly, as you well know, not good enough reasons for entering into such a relationship.

One would naturally question why the man who wants to marry you would decide an engagement ring is not practical. However, it sometimes happens in situations like this that the girl is given the engagement ring only after she becomes the wife. The man fears that all she wants is the engagement ring, and once she gets it will break off with him, but keep the ring.

Too, by acting younger than you are, you may make him seem older than his years. By his reactions he may be telling you to act your age, and stop being a demanding little girl who wants everything, without taking on responsibility for anything. As you perceive he wants to be accepted for what he is, not for what he has. You see his seeming inability to give as an obsession with money. But he may well see in your demands as to how money should be used an obsession with spending.

You are right that both of you have to bend and give in a little. It could well be that once each of you have attained the security of marriage he will be more giving and less demanding.

Another fact that may be holding him back from giving is the feeling you gave him at the beginning that he is not your type, and that he is your inferior. Since you still criticize and find fault with him, he feels it is his money and not him that you want.

The best way to clear up any doubts or hesitations you have is to communicate with him directly and tell him what bothers you about his behavior. Then listen to his feelings and reactions to your behavior. If you can talk these things out and continue to see each other then a good marriage may be in store for you.

A WOMAN'S WORLD

by Ruthie

We are all familiar with the expression. "It's a man's world." I say, "It's a woman's world." Statistics prove it by the mortality rate of the forty to fifty-year-old male in contrast to the death rate of the female species.

There are more widows than widowers in the world today, and, unfortunately, the number of men succumbing to disease, chiefly heart attacks, seems to be rising. Why? Because of WOMAN! We may look askance at each other, but nevertheless 'tis true.

We love our men. We wouldn't hurt a hair of their heads. Perish the thought! Yet we are doing just that.

Take a good look at your spouse when he gets up in the morning. The first thing that penetrates his conscience is, "Dear, hurry, the baby is crying", or, "Daddy, dress me. Mommy is busy", or "It snowed all night. The car's stuck".

Let's skip the details. By the time our breadwinner is ready to face the world of finance, he feels like a chicken without a head. How he managed is his business. All the more power to him!

At about mid-morning, when the poor dear has finally collected his wits, his secretary informs him that his wife is on the phone. Emergency! The baby won't eat. Junior stepped on the dog's tail which caused a near-riot, the milkman hasn't shown up yet, his mother made some insulting remark, and so on.

Finally, between twelve and four in the afternoon, our hero is able to do something which warrants him his salary at the end of the week. Then, off for home!

He no sooner crosses the threshold when he is met with, "Dear, can you start the barbeque? This was just not my day." "Daddy, Spike got new roller skates, I'm jealous." And he has to sidestep the puddle Baby just made. So starts the evening. After dinner, when he'd rather relax, his better half insists upon taking a drive, she was bored all day.

Finally he goes to bed, to face the next day in the same way.

The week-end takes the cake! Thursday evening is devoted to the weekly shopping, since the stores are open till 9:00 p.m. This means bundling the kids into the car and seeing to it that they keep their hands off the merchandise in the supermarket. Friday is a short day at the office, but he wishes it were longer. Saturday afternoon he watches the children while Mommy takes her beauty nap.

Sunday he cleans the car in preparation for the afternoon's drive. Then he polishes the furniture because the part-time help may not show up next day; she had to go to her uncle's funeral.

Is it any wonder that he drops dead one day?

I don't infer we should go to the other extreme. I like to be coddled too. But we should be a little more considerate of our men. After all, they DO support us, or at least try to. Why can't we let them be when they come home from work? They have thetir job, and we have ours. It IS our duty to take care of the home, cope with the children, and be able to face whatever emergency there is. Let him help you, only when he wants to. Let him have his one day a week to do with as he wishes. You will be doubly compensated by his alertness towards you and his more cheerful disposition in general. Most important of all, you will enjoy each other's company for a long, long time.

(Copyright North American Press)

Why a Christian woman settled in Israel

a JCNS exclusive from Jerusalem

What made an English Christian woman settle in Israel? This is the question that Miss Pamela Fitton has been asked many times on her present visit to Britain -- the first since she left for Israel over three years ago.

Her answer? Not a religious longing for the Holy Land but a love for the way of life in the Jewish State.

"This is the first time in my life that I feel it matters what I am doing," Miss Fitton told the Jerusalem lodges of B'nai B'rith in Wembly and North Finchley Friends of Israel.

She said that she had found in Israel a truly democratic society which could be an example for many other countries.

Her first encounter with Israel, in 1963, was rather haphazard. She was then living in Finchley and was an official of the English Speaking Union and a member of her local church.

She went on a pilgrimage with a group and they were first shown the Christian Holy Places in Israel. The group entered East Jerusalem (then in Arab hands) through the Mandelbaum Gate at Easter.

Miss Fitton watched with horror the medieval antisemitism of the procession along the Via Dolorosa. It struck her particularly as she had just left Israel, where there was a complete absence of hatred of the Arabs.

Miss Fitton decided to go back to Israel on her own to see what made Jews so tolerant and attached to their country.

She learnt Hebrew in Finchely so that she could talk to ordinary Israelis. On her second visit she stayed on a kibbutz and returned convinced that it was Israel where she wanted to live.

She left for Israel soon after the Six-Day War. "But it was not the war that made me go," she had explained to audiences during her current lecture tour here.

As a Christian, she refused to take advantage of the concessions which Israel offers to newcomers. The funds to finance such concessions were raised by Jews to help their own brethren, she maintains.

Miss Fitton settled in Ein Kerem, near Jerusalem. Her new neighbors were mainly Oriental Jews. She turned a dilapidated house into a beautiful home, where she has since been hostess to many Christian visitors.

She chose a job in which she thought she could be most helpful. She translates books on history, archaeology and similar subjects into English. "As a Christian I can make the works more easily understandable to non-Jewish readers."

She particularly loves Jerusalem. "It could not be in better hands than it is now."

TORONTO WOMEN'S NEWS

NATIONAL COUNCIL OF JEWISH WOMEN

The National Council of Jewish Women of Canada recently sponsored in Toronto a consultation of National Presidents of the major women's voluntary organizations in Canada. The purpose was to examine mutual areas of interest and concern, to gain more effective citizen participation.

The meeting was the first of its kind to be held in Canada, and was financed by The Citizenship Branch of The Department of State. The National Council of Jewish omen will now organize a series of inter-organizational meetings in communities across Canada. Mrs. N. I. Zemans, Chairman of "Project Canada" chaired the consultation.

B'NAI B'RITH WOMEN YORK CHAPTER

The York Chapter of B'nai B'rith Women recently entertained the Hebrew Club for the Blind at the YMHA Bathurst Street.

The Chapter recently celebrated its twenty-first birthday at the home of Mrs. M. Morganthau when a shower for orphaned children was held. Each member brought a gift of new clothing for a child.

ALIYAH WEEK

Aliyah Week is being celebrated in Toronto and outlying communities from January 22nd to 31st.

A workshop will be held at the Jerusalem Hall, 188 Marlee Avenue on Tuesday, January 26th from 1-4 p.m. for Presidents, Vice-Presidents and Educational Committee leaders of each chapter.

This workshop will be addressed by Colonel Yaacov Kaplan of the Israel Aliyah Center in Toronto.

Recipe for the week

MINT CHOCOLATE PIE

On one of those days when you really want a different treat, a specialty to delight family and friends, I heartily recommend Mint Chocolate Pie. Although the finished product looks exotic and as if you slaved over it all day, you'll find this dessert very simple to prepare.

1 baked and cooled 9-inch pie shell
1 envelope kosher unflavored gelatine
3/4 cup sugar
1/4 teaspoon salt
3 eggs, separated
3/4 cup milk
1/4 cup green creme de menthe
2 tablespoons white creme de cacao
1/2 pint (1-1/4 cups) whipping cream
green food coloring (optional)

Combine gelatine, 1/2 cup sugar and salt in a saucepan. Beat egg yolks and milk together; gradually add to gelatine mixture. Cook over low heat stirring constantly until gelatine and sugar are dissolved. Stir in creme de menthe and creme de cacao. Chill until slightly thickened. Beat egg whites until frothy, gradually beat in remaining sugar; continue to beat until stiff peaks form. Whip cream until softly stiff. Fold both into gelatine mixture. Tint green. Chill until mixture will mound. Pile into pie shell. Chill until firm. Serve garnished with fresh strawberries.

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